

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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THE CHRISTIAN SECRETARY.
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UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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For the Christian Secretary.

SABBATH SCHOOLS.

No. 11.

Mr. EDITOR,

In the last number, on the duties of teachers, it was stated that the children be required to have their lessons well studied, well recited, and well understood. This course is necessary not only for the improvement of the pupils in their studies, but it is especially important that regular habits be formed in youth, and that every thing be done systematically, because this course goes far to establish a character for life. As we have before said, system is every thing, and it will be useful to make this point prominent before them, and impress it on their minds so deeply that it cannot be effaced.

6th. The teacher should endeavor to form in his own mind while preparing himself for instruction, as well as while teaching, the immense value of the souls of the little immortals under his instruction. It will serve greatly to induce a good tone of feeling, and make him realize more and more the great responsibility in directing minds to God and happiness. Sabbath schools, though they are productive to youth of the greatest temporal blessings, still they may be emphatically styled a spiritual institution; hence the duty of good instruction becomes so important. These children must all exist forever. Their destinies must be met at the judgment. In all our intercourse with them this idea should be kept in view.

7th. Every teacher should make it a point to visit the parents and guardians of the children, and endeavor to excite in them mutual interest, and by all means endeavor to secure their co-operation and aid, in preparing the children for the recitation and sabbath instruction. Endeavor to persuade them to be present with their children, as often as practicable. It will produce a good excitement, and promote a desire both in teacher and pupils to appear well.

Besides it will serve greatly to promote the respectability and importance of the institution. Occasional appeals to the parents for the correctness of any sentiment or opinion advanced will serve to promote an interest in their minds and prevent any neglect of preparation in the children.

8th. Every teacher should be deeply impressed with the importance of having the aid of the Holy Spirit. And he should feel that he cannot reasonably expect to succeed without divine assistance. I would not be understood to convey the idea that none but Christians should attempt to teach, for I would that all men every where, would make due preparation and engage heartily in the work, lifting up holy hands with wrath and doubt. I entertain no doubt that unconverted persons may teach a Sabbath school with great advantage, and usefulness to both parties. It has been blessed to teachers in thousands of instances, (it is believed) to their own conversion.

A Baptist minister in Shafisbury, Vermont, wrote in 1829, July 9th, to the Baptist Magazine, as follows: "When our Sabbath school was commenced in May last, only one teacher was a member of the church, and one more acknowledged a hope. I can now say, and with joy and gratitude be it spoken, the teachers are all happily pious; five of them were baptized yesterday; one of the scholars has been baptized; another about ten years old, gives evidence of a change of heart, and others are enquiring what they shall do to be saved."

To all who desire it, or feel it a duty to engage in the work, I would say go on and prosper, but remember also that the guidance and influence of the Holy Spirit is necessary for you, therefore ask and ye shall receive, seek and ye shall find. By exercising right feelings towards God, and relying with entire dependence upon him, and true confidence in him, conscientiously discharging every duty to the children that God requires; success is inevitable. And may I not add the souls of the children will be given as so many stars in your crown of rejoicing, if you truly love our Lord Jesus Christ.

An encouraging evidence of this fact, I would remark, that "a young lady in N. E. had often been solicited to take a class of young ladies in the Sabbath school, but for some time uniformly refused, at length she was constrained to engage in the employment. On the first Sabbath she went reluctantly to the seat, where nine or ten young ladies were waiting to receive her instruction. She was however immediately impressed with the thought that these females might ere long occupy stations of influence in society, and should they become subjects of divine grace might do good extensively. She felt an unusual desire for the salvation of their souls, and utterance seemed to give her to speak out the fulness of her heart. She faithfully warned them of their danger, and exhorted them, by all that is solemn

in time and eternity to make their escape.—They all appeared interested. The next Friday, one was convicted of sin, and within two weeks all of them gave evidence of having passed from death unto life. They have all made a profession of religion, and as far as man can judge, all continue to hold on their way." Such are the encouragements and the duties of relying on the Holy Spirit, and such are the results, that every teacher should say, In the Lord will I trust, and in his strength will I go forward. O what heart felt affection these youth always entertain for their teacher. Doubtless these were ready to adopt the language of Ruth to Naomi, Whither thou goest I will go, thy people shall be my people, and thy God my God.

Again, the children should also be taught, and as far possible made to understand that the influence of the Holy Spirit is necessary for their salvation, and without that influence to convert or change their hearts they never will, and never can be saved. This subject however, should be illustrated to their minds so as to afford encouragement to seek the Lord. They that seek me early shall find me, &c. They should be encouraged to pray daily, at least twice. Efforts should be made however, to show them that they merit nothing from God by so doing. They bring God under no obligation.

9th. Preachers should labor to establish in the minds of children the value of missionary effort among the heathen; the state of the heathen, in contrast with their own, and the efforts that ought to be made even by themselves for the instruction and salvation of heathen children. All the benevolent objects of the day will furnish matter for entertainment and instruction on certain occasions. These circumstances and interesting facts will grow in importance as their minds become more and more enlightened, and hence correct sentiments will be established, and a great amount of labor and preaching saved for the minister. Besides, how much more genuine satisfaction will be enjoyed by the children, if when properly instructed they shall be induced to put their few pence in the missionary box, than they could enjoy in expending them for useless and trifling toys. The teacher will find ample reward to furnish them an example in this Christian self denial. What a vast amount of good might be effected by these little contributions of children in the S. school.

"Sands make the mountain,
Moments make the year,
And trifles, life."

It appears by the Christian Almanac, that in the city of New Haven, Conn., the children of one of the Sabbath schools, contributed for Missionary purposes the last year, \$305. Another \$215. The African school \$30, which they pay annually to support a mission school in Ceylon. Here an enquiry may be made; if the Sabbath school of poor African children can contribute enough to sustain a mission school among the heathen; what might all the white children in our own Sabbath schools be instrumental in accomplishing? It is hoped that parents, as well as S. S. teachers, will think of this and act accordingly. I would however remark here, that the children should always consult their parents on this subject, and act with their approbation. Obedience to parents has the next claim, after obedience to God.

10th. It is the duty of teachers, or the super-intendent, to see that the school is always opened by prayer. Let this always be short, never over five minutes. It had better be repeated than to exceed that time, under any circumstances. Great care should be taken that the prayer be intelligible to every child present. Otherwise their attention cannot be secured, and the mind, ever active, will be seeking for amusement elsewhere. Great simplicity of expression, directly to the point, without wandering, should carefully be used.

11. Another exercise deemed very salutary and useful, is the singing of hymns, well adapted to the occasion. This is a profitable exercise, because it amuses, and is calculated to destroy that *ennui* which weariness, and long sitting brings upon the mind. It also instructs them to use the voice of praise, and more than all it serves to fill the mind with useful thoughts on which they will naturally reflect while singing over the hymn either in company or alone.

It is surprising how easily children may be learned to sing. It is very desirable, when practicable, that Sabbath schools should have a master to teach them to sing some hymns at least, at the opening and closing of the school. It is believed that every child may learn to sing. In Germany singing is made a branch of common education. So that in their religious assemblies the whole congregation may unite in this delightful part of worship. O how cheering it would be, if all our churches and congregations were thus favored.

Finally. It is probably well known that the second Monday evening in every month has long been appropriated as a monthly concert for prayer for Sabbath schools. It is most cheerfully recommended to all teachers, and to every congregation where there is a Sabbath school, to have this meeting very regularly appointed from the desk on the Sabbath, and to make all due exertion to attend it. It is well calculated to awaken a lively interest in the parents, teachers and children. And this interest may be increased by the communication of some general information as respects the success of Sabbath schools, the wants of hea-

then children, &c.—but more especially it will encourage a spirit of prayer, and lead the mind to God, as the only source of every blessing.

Yours respectfully,

A. M. C.

From the Boston Recorder.

"CHURCHES—PREACHERS—SMART MEN."

Mr. Editor—I hear much said in the churches about smart men,—men of talents, great men, powerful preachers, &c. &c. and this more particularly in reference to candidates for settlement. The questions asked by churches in want of pastors, are not, is he the candidate a good man? sound in the faith? eminently pious, devoted, and active?—but, is he a smart man? a man of talents? a popular preacher? This has become universal, from the aristocratic city congregation, with its salary of two or three thousand a year, down to the feeble society with its stipend of two or three hundred.—Indeed, the feebler the church, the more unwillingness is often manifested to take up with a sound, pious, faithful minister or ordinary talents. This feeling is doing immense mischief both among wealthy and feeble congregations; but more especially the latter. I have a few things to say to small churches and feeble congregations on the subject. I am not about to detract an iota from the smart men. Would to God all the Lord's prophets were ten times more gifted, provided that they were all a little more pious than smart. But then here are evils connected with having one of our present race of smart men of which feeble churches little dream. Wealthy congregations can afford to bear these evils perhaps, because they most have great men at all events; though some of them are dying under their popular preachers. But feeble churches should look well to this matter. For

1st. Many who pass for smart men, are more showy than sound—more brilliant than deep. They can let off a few sermons and speeches wonderfully well, and then their pond is out.

2. Smart men are often more learned than pious, and by their levity, and worldly conformity, and want of spirituality, spoil all their Sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and will worship your preacher more than God; and then God will blot both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think, that such talents as he possesses ought not to be confined to such an humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the larger churches and colleges will most probably entice him away. He will have *call upon call*, till at last he becomes satisfied that the providence of God *calls* him to leave. And then

6. You will find that having once had a smart man, you will not be willing to take up with any thing less than just such a smart man again. I know a small church that is now doing this and act accordingly. I would however remark here, that the children should always consult their parents on this subject, and act with their approbation. Obedience to parents has the next claim, after obedience to God.

7. Many of our smart men, I grieve to say, do not preach the gospel plainly, pungently, fully. They sacrifice sound doctrine and tailoring to popularity. They wring the sword of the spirit with so many rhetorical flourishes, that it does not "pierce even to the dividing asunder of soul and spirit." This scribbling at the shrine of popular applause is killing the orthodoxy and piety of many congregations. The poor leave the church because they are not fed. And when *God's poor* leave a church for such, or for any cause, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious.—Like children fed on condiments, they have no relish for sound, wholesome instruction. Their gospel must come to them through a richer tube. They spurn at the "sincere milk of the word" unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them, whose ministrations enlighten their understanding, mortify their vanity, humble their pride, correct their bad tempers, reprove their sloth, exalt their Saviour, and make them forget the preacher in their love and admiration of his Master. But a minister is sure to be very popular with them, respecting whom they can say, "what a fine speaker," "what a fine voice," "what beautiful figures," "what eloquent sentences," "what striking illustrations," "what correct taste," "what powerful reasoning," in short, "what a charming man and preacher he is"!! Thus the man is loved, praised and followed, instead of his divine Master. How some of these smart men, swollen by the breath of human flattery, will shrivel up, when they come before the judgment seat!—Feeble churches, can you afford to have a smart man?

are convinced that such conduct results, rather from want of consideration, than intentional rebellion. Suffer us for a few moments to have your attention. The object we have in view, deeply and vitally affects your welfare.

Why do you live in the neglect of the Sabbath? Are you influenced by the opinions of your fellow men, who deem it unnecessary to observe it? and is it the authority of great names that sways you? Admitting the Bible to be the infallible word of God, we quote to you authority greater than any on earth. The opinions and example of Jesus Christ are worthy of greater deference than any other. He observed the Sabbath, and never did any thing to cast disrespect upon it, however He did sometimes severely reprimand the superstitious feelings and notions of those who perverted it from its proper use. The Apostles and primitive Christians observed the first day of the week as the Lord's day, appropriating it to the purposes of religion, and not to business and diversion, although they did reprove the spirit and customs of the Jews, who made the day burdensome by their austerities. The Christian world has universally acknowledged the obligation to keep it, however they have differed in their modes of reasoning on the subject. The ancient heathen also, were not wholly ignorant of a Sabbath. A day of rest is demanded by the exigencies of our nature; and the highest authority on earth or in Heaven, has declared that "the Sabbath was made for man;"—not for his abuse and selfish, sordid cupidity and lusts, but for his intellectual and moral improvement, as well as for his animal repose.

Its value in this last respect can be estimated by thousands. The fatigue and exhaustion produced by six days incessant attention to arduous business, demand rest. Weary bodies need other repose than "nature's sweet rest, balmly sleep." Occasional respite from labor and racking care are indispensable to health. The bow that is never relaxed will not always retain its elasticity. The Sabbath is welcomed by multitudes as a day of animal rest; and the goodness and wisdom of God in ordaining it will be denied by none who have appreciated its value, as inviting to it, and facilitating its attainment, by requiring a general suspension of it. It is the only adequate compensation that can be made for the inadequate rest; and the corruption of youth, the formation of a taste for dissipation, the loss of industrious and sober habits, and various temporal evils, not to mention the demoralizing and soul-destroying consequences of its desecration, will result from its prostitution as a day of pastime and diversion.

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money wasted, and worse than wasted, by its profanation in this way! and how much is passed from the little earnings and savings of many into the coffers of those whose sole object is to enrich themselves at others' expense, and make the day observe their covetousness?

Have you thought of the guilt and danger incurred by spending the day in this way? Can there be any thing but guilt and danger in violating the commandment of God? You do not deny the existence of God, or of that moral government He maintains in this world, nor can you deny, after candid investigation, the infallible authority of the sacred Scriptures, and your personal accountability to that great Being who made and preserves you. Our fathers relied on His promise and providence; kept His commandments and hallowed His Sabbath, and He blessed and prospered them in their attempt to assert and establish that liberty and independence which distinguish us among the nations. The illustrious father of our country, our justly beloved Washington, and most of his renowned compatriots, feared God and observed His Sabbath. The laws which were pronounced by an audible voice on Sinai, and which command themselves as good, and just, and true, to every man's conscience, they felt were the laws by which they would be judged. These laws are in force still, and designed by God to regulate your conduct. You cannot possibly escape from their control. The legislative authorities of our country, or our city, cannot release you from your obligations to obey God; nor is there any power on earth which can prevent God from executing the punishment he has denounced against the transgressors of His law. Detection of guilt, condemnation and punishment are certain under His government, although they may for a season be delayed. It is, therefore, for your own sakes, for your present peace and prosperity, and your future happiness and security, that we bespeak your attention to this subject. We beseech you most affectionately, be not misled by the sophistry, infidelity, and cupidity of those who seek to make merchandise of your souls.

Parents! let your example be unsotted. Is it what you ought to be? If not, you are the corrupters of your children. Be careful to inspire them with the fear of God and reverence for His holy day, rather than to sanction their neglect of it. Discourage and prevent its profanation in your families. Lead your household to the sanctuary, and seek the sanctifying and invigorating influence of the Lord's day, for the better prosecution of the

value, and contribute to the efficiency, of their instruction in other respects.

All who have the care of youth, either as teachers, or as master workmen, having the guardianship of apprentices and lads! To you, with particular interest do we appeal. The inexperience, temptations, thoughtlessness, and levity incident to their years, expose them to great danger. On you devolve heavy responsibilities in relation to them. Away from parents, and often deprived of them, who more naturally and readily can counteract the influence of dangerous company than you? We beseech you for the sake of these young, interesting and immortal beings, to endeavor, by kind persuasive means to show them the evils and danger incident to the profanation of the Sabbath, and to influence them to repair to the temples of Jehovah on that day, rather than to the temples of Bacchus.

Young men! It grieves us to the heart to see so many of you, in the bloom of youth and health, with so much personal worth as to command our warm regard, and so well fitted, by natural and acquired gifts, to attain to true honor and prosperity in this world, pursuing a course which, we are persuaded, will soon blight all your hopes, and bring you into sore trials and distress, if not to an early grave. Temptations strong around you, and you are in danger of being corrupted by the desecration of the Sabbath, more than by the pursuits and occupations of the whole week. We believe that your own judgment will approve of a different course, if you will but seriously give your attention to this subject. Contempt for the claims of God—disrespect for His day—desertion of His house, and the neglect of His worship, cannot be practised with impunity. They will burden your hearts, destroy your virtue, corrupt your principles, injure your reputation, undermine the confidence of your friends, break down the moral barriers around you, induce pernicious habits, plunge you into crime, and infamy, and wretchedness, and ruin your immortal souls. We feel intensely for you, believing that you deserve not danger, and are not aware of the numerous snares which beset your path, nor of the dangerous influence of those who profess to cater to your pleasures, but who, for their own pecuniary gain, would sacrifice both your present and eternal happiness. We cannot flatter as you do, your corrupters: but we feel compelled, by the sincerest regard for your real and lasting happiness, to beseech you to resist the counsel and influence of those who would sanction the desecration of the Sabbath, and contempt of religion.

Friends and Fellow Citizens! We have all much at stake in the welfare of this great republic. Our property and prosperity, our domestic comfort, and our children's happiness and security, are dependent on the perpetuation of the blessings which distinguish us as a people. Should our liberties be impaired, and instead of the voluntary government of law, that of physical force be substituted, there is no conjecturing what may be the direful consequences we shall be called to suffer. Public morality is essential to the preservation of our liberty; but this will not be had without a Sabbath. Remove the moral restraints of that day, and with them will vanish the fear of God, and the control of his wise and holy laws. The oath will lose its sanction. Cupidity, fraud, lust, and every evil will gain power. Deeds of violence, bloodshed, and crimes, which strike at the very basis of social order, will become common, and with their prevalence our liberties will disappear. We need a Sabbath as the grand conservator of public morals, and therefore entreat you, as you love your country and home, and would transmit to generations yet to come the blessings you enjoy, to endeavor by precept, by example, and in every appropriate way to promote the observance of the Sabbath. If we become indifferent about preserving it, and live in violation of His laws, it will be easy for Him to make the lawlessness of a community that shall have been allowed to become depraved, the instruments of His righteous retribution for the contempt of His commands.

From the Protestant Episcopalian.

JUSTIFICATION BY FAITH.

We have some further remarks to offer, including a recapitulation and arrangement of a portion of those already adduced.

In the first place, though faith is produced in us by the HOLY SPIRIT, it yet has nothing mystical or enthusiastic in its nature; it is not an inward excitement, or play of the feelings, operating as a sort of charm, and independently of moral affections and holy graces. On the contrary, the image of God is a moral image, to be formed in the soul; and hence the very same influence of the SPIRIT which produces true "faith," the very same influence produces "virtue;" they are kindred qualities, and occasioned by kindred operations of the Sanctifier. Any other kind of faith is dead. Faith, in its simplest definition means mere belief, and may be understood of the assent of our minds to any declaration made by the Deity. But in the highest sense—that which is intended when the peculiar faith of a Christian is named—it is appropriated to a deeply-rooted belief in certain conspicuous truths which are the hinge of the Christian system. Faith in this view means a real and firm persuasion that the Messiah is our only Saviour and ransom, which was the *creed* of Abraham and the old saints as well as ours. And to make this a consistent opinion, we must believe that we are in need of his atonement; in other words, that we are sinners, and that to such a degree as to exclude all reliance on our own worth in the sight of God. These truths, however, may be held in a merely speculative manner. We may agree to the doctrine that men are depraved, as we allow the doctrine that the stars are suns with planets about them; but as a sane person would risk nothing on the latter opinion, nor surrender either life or comfort to maintain it, because it is presumed only, not demonstrated, so a speculative disciple will not relinquish the pleasures and advantages of this

world, in order to secure the infinite reimbursement in the world to come, because his heart yields not to the conviction—the conviction of sin—the proof that he is in danger of coming short of them. Such a one, therefore, has not faith in its highest sense. Faith brings the fact of human degeneracy home to the individual bosom, where it makes "sin" appear "exceeding sinful," and is felt as an unworthiness and personal disgrace—as a stamp of character which renders us unacceptable to God on the ground of merit, and without hope of his favor except as purchased for us by the propitiation of the Cross. And, as this state of mind cannot begin till we value what is good, though we come short of it—as it presupposes a high estimation of purity and virtue, of the eternal principles of holiness and rectitude from which we have fallen, we may justly account faith to be a moral principle. It is a grace in which the SPIRIT infuses into our souls that exalted value of holiness which prompts our self-abasement for the want of it, and our trust in Christ, because we see no righteous qualities worthy of trust in ourselves.

In the second place, a principle such as this cannot, from its very nature, be inactive; it must produce godly conduct, a reformation of both the heart and the life. Hence the language of St. James: "By works is faith made perfect;" he even ascribes the justification of Abraham to works, to his most difficult work of offering up his only son. Nor is this discordant with ascribing it to faith: for there is no practical difference between faith producing works, and works produced by faith; we may ascribe justification to either indifferently, neither being the causes of it, but both conditions. The following distinction, however, we shall do well to keep in mind, (See Bishop Seabury's Sermons, vol. 2, pp. 14, 15.) As God searcheth the heart, we may say that he will judge us fit for pardon by our faith; while man, ignorant of his own heart, and liable to self-deception, must form an opinion of himself only according to his works, springing as he impartially and candidly believes, from a fountain of grace within him. Thus, and thus only, will he fulfil the apostolic rule, "I will show thee my faith by my works."

But, thirdly, in connecting this noble grace with our justification at the bar of God, we are not to imagine that in faith is found a weight of human merit that could not belong to works. Surely not; there can be no merit in *any* thing thought or done by a sinner. The very principle of faith, though of moral tendency, is yet founded on the truth, that when we have done all, we are unprofitable servants, still having need of a Saviour; and if at any time we depart from this truth, and imagine that our faith makes us profitable to God, we write falsehood on our own belief.

The true faith we have described, and the mistaken fancy that it will convert our demerit into positive worth, are obviously incompatible. And we surrender the very essence of faith when we swerve from this cardinal principle. There is also a force in the word "count" which confirms this truth; it is a figurative term drawn from mercantile affairs—"Faith is counted for righteousness." This word, say the commentators, signifies to *assign* or *affix* value to anything. In our final settlement, God will *allow* a value to faith which does not intrinsically possess, through which *concession* we shall not then rank as debtors, but be held righteous. And this favor is granted us through Christ. It comes not through our merit, as if we had perfectly obeyed, and were innocent; but only because Christ has, by his atonement, rendered it consistent with the divine purity that mercy be extended to us, and that rewards conferred on Christ for his obedience, be granted, by and through him, to our sincere and earnest efforts to be holy, connected with faith in him, though those efforts come far short of complete success.

Faith, then, is a moral principle; not in the loose sense current in the world, which has respect only to wordly regularity in morals; it is more: the doctrine of the Cross, as felt in the soul, is the deepest fountain of virtuous sentiment and virtuous conduct. Faith is the standard of our justification in the sight of God, who inspects the heart; but men must look to its practical effects to form a judgment of themselves. Yet faith does not, in the least, diminish the dependence of the sinner on his Redeemer; for, the higher our faith, the more exquisitely shall we know nothing but Jesus Christ and him crucified.

One great value of the doctrine of justification by faith arises from its close connexion with that of salvation by the cross only. Were we allowed to rely on our own merits, such a doctrine as this would not be proposed to us; for we should then have no need of faith in the distinctive Christian sense. Were our imperfect works to pass for meritorious in the sight of God, it would be an untruth to assert that we could not be justified without such faith. But human merits are wholly and explicitly excluded, as the foundation of our eternal hopes; when we look forward to the period in which we must give account, we rely only on the crucified Saviour. And as he is the one procuring cause of our justification, it is but congruous that faith in him be the great condition on which that justification will be granted; for by such faith we yield him the entire glory of our obtaining the favor of God. Though works and faith are both conditions of our pardon, through Christ, and both equally essential, yet faith very properly ranks the highest of the two, in being most especially counted to us for righteousness; for works will always be imperfect in a fallen being, and thus be cast greatly into the shade; whereas faith being intended for this world only, and for creatures no longer innocent, (since in heaven faith will be no more known, but be lost in knowledge,) faith, I say, is as complete and perfect in men who are exemplary, as its very nature requires or permits. Besides, if we were counted righteous for our works only, we should obscure the Saviour in appearing before God; whereas the faith that is counted for righteousness is a faith in the very merits of Christ, and thus keeps him constantly in view—without Christ set continually before us, and kept continually uppermost in our hearts, there can be

no genuine faith. And hence it is that though a true faith is always accompanied with good works, yet the former chiefly, as giving all the glory to Jesus, is counted to us for righteousness.

THE TITLE OF D. D. DECLINED.

The honorary degree of D. D. was conferred on the Rev. James Culbertson, of Zanesville, by the trustees of Washington College, at the last anniversary of that institution. This honor Mr. C. respectfully declines, in terms, and for reasons, given in the following extract from a communication over his signature in the Pittsburgh Herald. Whatever may be thought of the validity of his reasons—the spirit which has apparently dictated them, will be deemed highly honorable to him as a minister of Christ.—*Buffalo Spectator.*

He says:

"I feel thankful to the board for their friendly designs, but I hereby announce my deliberate determination to decline, and I do hereby decline the honor conferred. Here I might close my communication; but some may be ready to inquire, 'why have you come to this conclusion?' I am ready to answer, and say for the following reasons:

1. Because I have long been doubtful, whether such titles were compatible with the LETTER or SPIRIT of Christianity. The LETTER is exhibited in such passages as the following: 'Be ye not called of men, Rabbi, for one is your master, even Christ, and all ye are brethren.' The connection of this passage makes it more pointed and impressive. The Pharisees are condemned because they loved flattering distinctions, and particularly because they loved greetings in the markets, and to be called of men, Rabbi, Rabbi.

But if we have mistaken the letter, can we be mistaken in the spirit of Christianity? Is it not lowly, unspiring, unassuming, unostentatious system? I am far from ascribing pride, ambition, or a love of show to those who wear these honorary titles, for many of them are among the humble and unobtrusive. But still it is a question, whether these distinctions do not in the estimation of the world, clothe Christianity in a worldly livery which does not belong to her.

2. Because the titles, even if strictly compatible with Christian principles, are not in their present application confined to their original and appropriate design. It cannot be doubted they were originally intended as the honorary testimonials to eminent attainments. It is equally unquestionable that these titles have stooped in their requirements below their original demands, and thus have lost their value and sunk their reputation.

3. Because they have become too popular, and are in that way ensnaring. This is a delicate point, and I shall not dwell upon it.

4. Because the prevalence of these honorary badges in the churches, prejudices acute and discerning men in the world, and creates embarrassment in the efforts of the church to do good. This is a reason which I deem of vast importance. We believe as private Christians, we unfold as ministers, a system which calls for CIRCUMCISION to the world.—What will be the effect, when the world beholds us investing each other with honorary appendages and flattering distinctions?—Doubtless it will produce distrust in our honesty, and so far interfere with our usefulness.

5. Because the distinctions partake too much of the character and spirit of Popery, and identify Protestants to too great an extent with the 'man of sin,' encircled with splendid titles. I admit that many clothed with these honors have no affinity to the Popish system; but still their position before the public involves too great an assimilation.

6. Because I feel myself totally unworthy of such a distinction, and my friends could not mortify me more, than by addressing me under this title.

For these and similar reasons, I do respectfully but determinately decline this honorary distinction, and request you, Mr. Editor, to give publicity to this communication.

Your brother,

JAMES CULBERTSON.

ALARMING FACT.

The remarks of E. M. AS, and those of the Editor of the Chr. Watchman which follow, are copied for the purpose of arousing the attention of the friends of God and man, to a baleful practice that is fast gaining ground in Connecticut. Let the people of every school district in the state see well to it at the opening of our schools this fall.

From the Christian Watchman.

THE BIBLE AS A SCHOOL BOOK.

MR. EDITOR.—It is well known that the Bible, especially the New Testament, has long been used in common schools as a reading book, and I am not aware that any thing has been said in public, to discourage its use; but some districts, in this Commonwealth and Connecticut, have rejected the use of the Scriptures as a school book, entirely, and the number is increasing every year, and it seems that the practice is becoming quite *fashionable*.

I have been waiting some time, hoping that some one more competent to the task than myself, would call the attention of the public to this subject. As no one has done it, I wish to say that the rejection of the sacred Scriptures as a reading book in schools, should be deplored by all lovers of that inestimable treasure. I will now give three reasons.

1. Because it will tend to increase infidelity. The very act of taking the Bible out of schools will tend to lessen its value in the minds of the pupils. It would be so with any other book, why not with the Bible? Let a parent or guardian, or teacher say in the hearing of children of any book whatever, that it is not fit for a school book, and those children would at once conclude, that it is not fit to be read at home. Thus they may form a prejudice against the Bible that may never be erased.

2. All the knowledge that pupils would gain

at school from the Bible, with regard to the character of God, their own characters as sinners, and of the atonement of Jesus Christ,

would be entirely lost. I cannot conceive that any other book can supply the place left vacant by taking away the Bible. Neither will Sabbath-school instruction obviate this, for in many places not one half that attend the district school attend the Sabbath-school, and in some instances not so large a proportion.

3. Should this practice spread throughout the country, it would not only tend to increase infidelity, but would also give new foot hold or encouragement at least to Catholicism. Yes, Catholics would rejoice to know that Protestants were taking from their children this source of knowledge with regard to the way of life and salvation.

ESAIAS.

In the above communication we have stated a fact. This fact has not fallen under our own observation; but we believe it on the testimony of one of our correspondents, whom we take to be a credible witness. The time was, we presume, and that at no very remote period, when a common school could scarcely be found in New England, which was not in the daily use of the New Testament as a reading book. Now why should any wish to withdraw the New Testament from its accustomed use in our schools? The inquiry is certainly an important one. The causes that produce these important changes in the opinions and habits of society, should be searched out. The objection to the Testament as a school book cannot be against its language and style of composition; for in these respects, it is believed to be remarkably well adapted to this use. Its language is simple and its style perspicuous. Nor can any objection be urged against its morality; for that is most pure and exalted.

The objection must arise, we think, from the fact of its purporting to be the "law of the Lord;" because it recognizes the relation which men hold to God, as the primary relation of intelligent beings.—It is but a natural impulse in the mind of rebellious man, when the restraints of his law are felt to be in the way of the gratification of sinful desire, to wish that there were no God; and it may be expected that so strong a tendency of the mind, notwithstanding the restraints of conscience and the more powerful influences of Christianity, would sometimes manifest itself in some of the combinations of society.

But shall we set aside the Book of books in the instruction of our children, because it treats of religion? The man who has no religion is half a brute.

We fear there is a growing prevalence of a disposition to regard religion as a mere matter of opinion; a mere abstract mental speculation; as something that has no connection whatever with the conduct of men in their social relations.

Those professing Christianity have grown timid. They have not dwelt sufficiently in God, and have therefore been led to put a low estimate on the gospel. On this account is it that they are so willing to see religion set aside, and its light obscured. The wicked, in the mean time, have not been slow to manifest their preferences. Just in proportion as the light of Christianity has faded, have they grown bold in setting up their claims.

To the doctrine of the New Testament Scriptures, are the people of New England indebted, more than to any thing else that can be named, for that high degree of general intelligence, which so universally prevails among the people; for that social order and regard to the rights of others which hitherto pervaded all classes of society; for our civil and religious freedom. And are we willing to see these foundations of all that we hold dear removed, merely to gratify the caprice of those who are so far gone in wickedness that they do not like to cherish the idea that there is a God?

READER! YOUR ATTENTION IS WANTED.

We are indebted to our brother for the searching exposé of the spirit of modern religionists, contained in his *remedy* annexed. O that all professors would read this, take warning where it is needed, and cleave to holiness with full purpose of heart—come life, come death. Never will righteousness run down our streets as a river, till it is practiced by its votaries with more uncompromising fidelity.

For the Secretary.

A REMEDY AGAINST PERSECUTION.

The Remedy, Mr. Editor, relates to persecution for Christ's sake. And on seeing it announced, I can almost imagine that some of my readers will pause for a moment and soliloquize after the following sort: "A remedy against persecution! Well, that must be good, worth the price of the excellent Secretary at least a year. Persecution, why what has it done? Is it a fact what has it not done? From the blood of righteous Abel whom Cain slew, to the blood of Zachariah shed between the porch and the altar;—and from that time till now what terrible and sanguinary evils has persecution inflicted on hapless humanity! How many millions of all ages and places have been remorselessly sacrificed on the blood-stained altar of bigotry, superstition, and infidelity! How many holy, innocent men have been butchered,

"Who lived unknown,
Till persecution dragged them into fame,
And chased them up to heaven."

How many others have been doomed to a wretched existence within the caverns of a Bastile, or the gloomy cells of an infernal Inquisition. And in how many ways, even where these worse than pagan cruelties have been unknown does persecution continue to work its evil deeds! A remedy indeed against persecution. Why the inventor deserves'—stop gentle reader, and defer your estimate till the commodity is fairly before you.

Persecution in some shape or other has ever been the concomitant of pure, vital Christianity. And many suppose will continue to be so, till the latter gains such an ascendancy in our world as to verify the beautifully poetic vision of the heaven-taught seer. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion

and the fawning together; and a little child shall lead them." Isa. xi.

I have often admired, (speaking after the manner of men) the candor and ingenuousness of the Divine Founder of Christianity, in promulgating his doctrines, and organizing a people. He did not "coax and fawn men into the church." He did not appeal to their *venality* by holding out to them such prospects of honor and gain as would take with the ambitious and avaricious. On the contrary, he told those who proposed themselves for discipleship to lay their account with every thing abominable to us sanctified humanity. "He that taketh not his cross, and followeth after me, is not worthy of me.—They shall persecute you in their synagogues; they shall call out your names as evil. Ye shall be hated of all men for my name's sake. Yea the time cometh when whosoever killeth you will think that he doeth God service." In like manner the Apostle to the Gentiles told them,—that it was through much tribulation they should enter the kingdom of heaven. How literally all these things were verified civil and ecclesiastical history informs us.

The professed disciples of Christ may be persecuted on one of two accounts, namely—for being *very good*—or for not being *good enough*.

First,—for being *very good*; that is, conforming as far as possible to the scripture standard of duty. As, if a man exercise himself daily to have a conscience void of offence toward God and man; if he abstain from worldly conformity, and worldly indulgences of a corrupt or doubtful character. If he be scrupulously honest in his commercial and civil transactions, and require that others be so too. If he avoid evil-speaking, and lend no countenance to those who practice it. If he not only *consciously* does his own duty, but *replies* to others who practice it, but reproves it in others. If he not only *consciously* does his own duty, but *replies* to others who practice it, but reproves it in others. If he not only *consciously* does his own duty, but *replies* to others who practice it, but reproves it in others.

Second,—for being *good enough*.

Or, secondly, a professed Christian may be persecuted for not being *good enough*. Being "good enough" with the mass of

theatre going—dancing—sabbath breaking christian? Whatever the public of former times may have thought, at present such christians are scouted—

“A spots, that darken and disgrace

“The scene celestial.”

Second—Be very prudent in talking on the subject of religion,—and in your religious exercises. Avoid all fanatical terms, and “cant-phrases;”—such as salvation—sanctification—religious experience—and the like. Uprightness, virtue, &c. savour less of evangelical simplicity—and can be better appropriated to高尚的 morality. So, as to your religious exercises. Having enrolled your name among the disciples of Christ, it will be expected that you participate in their peculiar exercises. A christian performing no religious exercises will be regarded even by an intelligent infidel as a strange anomaly, and as recreant to his religious profession. This relates not to a stated attendance on the public duties of religion, but to those in which he must personally engage.

“He a christian? says one, why he never prays in his family, nor even asks a blessing at his table. And his children know no more about religion than heathen children. If he’s religious—then religion is no great affair.” I knew a family that acquired quite a reputation for piety and prudence, because they set one of the little girls to say “grace before and after meat,” on Sundays. Another man passes for a very good christian because he reads a prayer “to his domestics,” once a week,—if there be no special company nor business to render it “inexpedient.” But then, should you offer the morning and evening sacrifice, punctually, solemnly, fervently,—company or no company,—attended with other devout exercises; and make this a business, paramount to all other at the appointed time, why this would give the matter a quite different aspect; and even among the sober and discreet you may be esteemed a puncilious pharisee.

Again. You will be expected,—at least among the more evangelical denominations,—to take part at proper times in social religious exercises. Among them, a man that does not, renders his calling somewhat suspicious unless he can show a good reason why. But here you will need to be exceedingly careful lest you render yourself “vile,” as did David before the ark, for which his prudent wife very sharply and handsomely rebuked him, (vide 2 Sam'l vi.) Be not betrayed into undue warmth, or you may utter expressions of humiliation and contumacy which will sound mean; or express hopes and joys which may strongly savour of a distempered mind. But preserve a cool—unimpassioned and dignified demeanor and expression. Speak only on the pure morality, and “sublime philosophy of our holy religion.” And thus ward off all suspicion among the wise and prudent, that your mind is influenced by vulgar prejudices, or child-like vagaries. Seldom exhort on these occasions. It implies, or may be construed, that you are better than the exhorted, this may not be preserving a “decent respect,” for the character and feelings of others.

Finally, cultivate a very catholic spirit. Be not tenacious for your peculiar “dogmas,” True, you belong to a people which “as a church” profess a certain written creed. In this creed may be embodied the very essentials and vitalities of christianity as taught in the scriptures. But then, to contend for all, or for any one in particular, in this “enlightened and improving age,” would be very dogmatical and assuming. Your forefathers probably believed and firmly held these things on the direct authority of the chapter and verse plan; and perhaps laid down their lives, rather than give them up. And for this they were “moral heroes,” worthy of canonization;—but—but the times are altered. The world is more enlightened and refined,—That tenacity for truth in them, which was the highest virtue;—and that constancy in suffering, which was the holiest martyrdom, would now be narrow bigotry and foolish obstinacy. To avoid persecution, therefore, guard against firmness and decision in matters of faith. Hardly allow yourself to such things to believe that two and two make four,—at least not without freely conceding that to others the same terms may make five or seven, and that either product is equally reasonable and good. Thus you will acquire the character of a very liberal and candid christian. And should a change of times, render a popish, or an infidel inquisition for blood the order of the day, you will probably pass for a very harmless man; while those who have been determined at all hazards to follow the Lord fully, through evil report, and good report; and to stand by the “holy commandment delivered unto them,” may finish their course as did Stephen or Paul, and receive no other recompence than the kingdom of heaven.

T. W.

For the Christian Secretary.

\$35,000, PROPOSED FOREIGN TRACT APPROPRIATIONS.

For the year ending April 15, 1837.

The American Tract Society at their late anniversary resolved, that the fields of usefulness opened by divine Providence abroad, claim the sum of at least THIRTY-FIVE THOUSAND DOLLARS from the Society, the current year, for Tract operations in foreign and pagan lands.

Since the anniversary, extensive correspondence has been received from various foreign stations; the Foreign Missionary Institutions of our land have been respectively consulted; and the Executive Committee, after a careful consideration of all the facts communicated, at an adjourned meeting, New-York, September 26, 1836, unanimously

Resolved, That as funds shall be received, appropriations be transmitted to foreign stations, under the direction of the Finance Committee, as follows: viz.

To China, for the use of American Missionaries, Rev. Mr. Guttsell, Leang Afa, Keul Agang, and others, and to aid in the preparation of Chinese metal type, a work

in progress both by Rev. Mr. Dyer, at the east, and by M. Pauthier and others in Paris who find that the 30,000 Chinese characters, not obsolete, may be printed from 9,000 type separate and combined; the Chinese being the written language of probably 300 millions; Chinese printing conducted without interruption at Singapore, Malaca, &c.; many new tracts prepared and openings in the maritime provinces, and among Chinese residing in other countries, for “as many books as can be printed.” Through American Board of Commissioners for Foreign Missions \$2,500; Western Foreign Missionary Society \$1,000. \$4,000

To Singapore and Indian Archipelago, probably embracing 50 millions, Chinese, Malay, Javanese, Bugis, &c.; a large printing establishment, with type in various languages and a stereotype foundry, being in active operation; Leang Afa, Keul Agang, and several others employed at Singapore in Chinese printing; great facilities of intercourse with all the neighboring countries and the ports of China; a large mission having recently been sent out by the Reformed Dutch Church to be located at present in Java. \$3,00

To Siam, where are two printing establishments with access to millions of Chinese, Malays, Pegu, Cambodians, Laos, &c. Bankok alone containing 4,000 Chinese; most of the adult Siamese being able to read; Rev. J. R. Hobart from a new Missionary Society at the West, having recently sailed for Siam, to labor mainly as a distributor. Through the American Baptist Board, \$1,000; American Board of Commissioners, \$1,000. \$2,000

To the Shans, a great people, bordering upon, and commanding with the inhabitants of Burmah, Thibet, and China; the American Baptist Board having recently established a Mission and a press at Assam, with Burman and Shan type. \$3,00

To Burmah, for the Burmese, Taling, and Karen, among whom are 7 stations; upwards of 30 missionaries; 600 converts; a spirit of inquiry awakened; large printing establishments with a stereotype foundry; the whole Bible printed, and 24 Tracts to which the Society’s funds may be applied; two presses, frequently occupied with Tracts; many native distributors; frequent tours made for distribution; millions of readers, and God richly adding his blessing: most of the Burman Tracts being translated into Faling, in which language “the call for books is distressing;” and five Tracts issued and others preparing at Tavoy for the Karen. \$1,00

To North India for use of Missionaries of Western Foreign Missionary Society at Lahore, who have two presses, and have distributed extensively in journeys and tours; the mission being also about to be reinforced. \$1,00

To Orissa, for use of English General Baptist, and American Baptist Missionaries; this being the “Holy Land” of India and site of the temple of Juggernaut, annually visited by near half a million pilgrims; great facilities for distribution, and cheering evidences of the Divine blessing. “If Hinduism is ever to be sundered,” says a Missionary at this station, “I believe Tracts will occupy the first place as the instrumental cause.” \$1,00

To the Telingas, 13 millions in a country between Orissa and Madras on the Coromandel coast, for a new mission of American Baptist Board; large portions of the Bible, Banian’s Pilgrim’s Progress, and several Tracts having been already printed at Madras in the Teligana, or Telingana language. \$50

To C. glon, where are seven mission stations; 27 Missionaries; 39 native assistants; 122 free schools, and a seminary of young men; a press; 30 Tracts issued; many native distributors, and the distributions much blessed. \$8,00

To Southern India for use of Missionaries of American Board of Commissioners for Foreign Missions; station at Madura, among the Tamul people, a strong hold of Paganism, and other stations about to be established. \$5,0

To the Moharrat, where are presses, with a stereotype foundry; one or more Missionaries wholly devoted to the preparation and distribution of Tracts and books, which are found an indispensable auxiliary. \$10,0

To the Sandwi h Islands, where 3,421 pages of Hawaiian have been prepared; 3 presses issued from 6 to 10 million pages annually; and the Missionaries have at no time been able to meet the immediate, pressing demand for books. \$1,00

To Persia, for use of exploring mission of Protestant Episcopal Church. \$5 0

To Nestorians in Persia, who retain much of the simplicity of the Gospel, and express great anxiety to receive Christian books; mission station at Tabriz. \$500

To Asia Minor, for use of missions of A. B. C. F. M. at Smyrna, Scio, Broosa and Trebzon; there being at Smyrna a large printing establishment with type for various languages, a stereotype foundry, and numerous publications issued. \$1,500

To S. Yezza, for use of Mission of Western Foreign Missionary Society, who have a press and extensive opening for distribution, especially in Modern Greek. \$10 0

To Greece, for use of mission of Protestant Episcopal Church, who have an efficient press at Syria; printed last year at the Society’s expense, 1,714,000 pages; have a Harmony of the Gospels and other valuable works in preparation, and wide openings for distribution. New mission recently sailed for the Island of Crete. \$1,50

To Greece, for Missionaries of A. B. C. F. M.; 28,000 publications distributed from Athens the last year, and many more might have been given had supplies been furnished; “people have applied for books from all parts of the country.” \$500

To Constantinople, chiefly for the Armenians, who seem to be waking up on mass, including Jews in Turkey, Greeks, &c. \$1,0 0

To Russia, for use of Tract friends in St. Petersburgh, who labor for 60 millions; have issued 50 Tracts in Russ, Finnish, Estonian, Swedish, Mongolian, &c. all of which have the cordial sanction of the Censor: some volumes in preparation. Tracts to the value of \$600, were sold by one individual in one extent vs tour; many are purchased by the nobility for distribution; parcels sent to friends at various points throughout the empire, with many evidences of the divine blessing. \$3,00

To Hungary, embracing 2 million Protestants, and for Tracts in Bohemian and Wendish, to be committed to Mr. Samuel Elsner, of Berlin, and Rev. Dr. Peter son, at the earnest solicitation of Rev. Dr. Peter son. \$300

To Prussia, Tract Society at Berlin, for the Poles, by urgent request of the Rev. Dr. Peter son, many of whom are crying for help both within and beyond the limits of Prussia. \$300

To Germany, Lower Saxony Tract Soc., Hamburg, Tracts being a prominent medium for diffusing evangelical truth; and wide doors open, in the midst of opposition. \$300

To France, embracing 32 millions, for use of Missionaries of American Baptist Board. \$500

To South Africa, to the South African Female Tract Society at Cape Town, in connection with Rev. Dr. Philip; the Pilgrim’s Progress and 6 American Tracts being already printed in Dutch, with many native distributors. Rev. Dr. Philip says, “There is nothing within the range of human means that we more need than money to assist us in printing.” \$5 0

To the Moravians, Brethren, for aid at their respective mission stations, especially in the West Indies and Canada. \$70

To North American Indians, for missions of American Baptist Board, especially at their press in Shawnee. \$200

Reserved to meet new claims. \$600

Total. \$35,000

The Committee feel that argument for the

use of the *Press in foreign lands* is no longer necessary. All who take any interest in evangelizing the world, regard it as an indispensable auxiliary. It has, with great propriety, been called the “modern *Gift of Tongues*.” By it not only can the missionary address millions whom he cannot personally reach; but truth, presented to the eye as well as the ear, carried to the retirement and pondered, makes a deeper lodgment in the mind. The press, too, under the blessing of God, seems indispensable for giving religion *permanency* among a people.

“The world,” as was eloquently said by a member of a foreign missionary Board at a late meeting, “was once conquered in fifty years by *vice versa* preaching; but then there was no press, no stereotype, no steam, no Bibles for 5 cents, no Tracts by the million. If Paul and his companions had had such munitions as God has put into our hands; if he could have fortified as he went, and secured what he won, we never should have heard of Mahomet, or the man of sin, or the dark ages. The sun of divine truth would have risen to his meridian and stood still, and continued to pour down brightness upon the world in one continued flood of millennial glory.”

Trusting in the guidance and blessing of God, the Committee feel that this engine of power must be wielded against the strong-holds of sin; and while he is opening access almost through out the habitable earth, they are pained to propose for the current year, no larger amounts than are above specified for respective fields; and will *gladly increase them if sufficient contributions shall be made*.

They beg to remind the friends of Zion, that besides the object now presented, the Society is sustaining a great work for supplying the millions of our own country, on the land and water, with *Tracts and volumes*, and exciting the people of God to *prayerful and faithful labors for the souls of men in connection with their distribution*; that all the Society’s income since the commencement of the current year, has been employed to meet immediate claims; and that without *more than the accustomed liberality*, even the sum of \$35,000 cannot be obtained and remitted to the foreign field before the Society’s year shall close.

They invoke the prompt and liberal co-operation of *Pastors, churches, Auxiliaries, and individuals, male and female*, in this heaven-born work, and their continued prayers, that God will take it, in all its departments and bearings, under his holy keeping, and add the sanctifying influences of his Spirit, without which every effort is vain.

By order of the Executive Committee of the American Tract Society,

JAMES MILNOR, Chairman.

WILLIAM A. HALLOCK, Cor. Sec.

O. EASTMAN, Vis and Fin. Sec.

New-York, 150 Nassau Street, September 26, 1836.

N. B. It may be desirable to state, that well regulated families are the best promoters of morals, and good order in society, and of due subordination to civil government; it is the duty of parents, and all heads of families, to maintain an unceasing watchfulness over their children and household, and by the exercise of that moral influence, and that constituted authority given them by God, to *protect the profanation of the Sabbath* by those under their care.

2. *Resolved*, That we view with great alarm, the increasing desecration of the Lord’s day; and that we are ready to co-operate with Christians and Patriots in other places, in all suitable ways, to preserve and perpetuate the Christian Sabbath; and especially we pledge ourselves to sustain the civil officers in the faithful discharge of their duty relative to that Holy day.

3. *Resolved*, That since this meeting highly approve the efforts which many friends of the Sabbath are now making, to save that sacred day from continued profanation; and that, at the present time, it is the duty of all to let their testimony be heard, and their influence be felt, in favor of that divine institution.

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4. *Resolved*, That since one of the most prominent objects sought in efforts to promote the sanctification of the Sabbath, is the temporal and eternal welfare of young people; we earnestly invite them to co-operate with us in promoting this great work.

In support of these Resolutions, addresses were made by F. Butler, Esq. Judge Comstock, Messrs. C. Bulkley, S. Miner, R. Robbins, and Rev. Messrs. Warner and Brewster.

5. *Resolved*, That we gladly respond to the suggestion of the friends of the Sabbath in Southington, that a public meeting be called to devise measures to promote the sanctification of the Lord’s day; and whenever it shall be deemed advisable by the friends of the cause in this county and vicinity to hold a Sabbath Convention, it would be pleasant to us to have that Convention meet in Wethersfield.

6. *Resolved*, That the doings of this meeting be published in all the religious papers in Hartford, F. BUTLER, Moderator.

marks against church members attending balls. From the tenor of these remarks we infer that members of a Baptist church, or churches, are suffered to go to balls and dance, and that without feeling the sword of church discipline. The writers seem to persuade only, as though if this did not prevent sin it must be borne. Hear what is said in part.

And yet, it is one of the inconsistencies of the times, that *christian parents* are every where found who not only *allow*, but take considerable pains in preparing for such places, and if they do not accompany their children, they, no doubt, reflect with pleasure upon the graceful manner in which they will frolic in the dance. Also! for the honor of our holy religion to have such adherents! Also! for our church, that such members are to be found in its communion! Let me call upon all such *baptists* to read once more that solemn covenant into which they entered with God and the church, when they stood before the altar—and let me ask them if that engagement has not been most criminally violated—and let me tell them that by such conduct they grieve their minister, wound the feelings of their brethren, confirm the worldly minded in their sins, hazard the spiritual welfare of their children, cause the impudent to think lightly of religion, and, if they be christians indeed, check the progress of grace in their own hearts. “Ye cannot serve God and mammon.” The friendship of the world is enmity against God.”

There is probably quite as much reason for mourning and reformation in this respect, at the North as at the South; and yet we trust the sin is not yet general among christian professors in either region. But one thing we do say, the practice is gaining ground among church members; and is more secure of impunity as vital and practical godliness declines.

For the Secretary.

A meeting of persons from the Congregational, Baptist, and Methodist churches in Wethersfield, and from the Congregational and Methodist churches in Newington, was held in the Brick Church in Wethersfield, Sept. 23, 1836; to take into consideration the present desecration of the *Sabbath*, and to devise measures for its better observance.

F. Butler, Esq. was chosen Moderator, and Rev. C. J. Warner, Secretary. The meeting was opened by prayer, and reading the Scriptures. The following Resolutions were presented, and unanimously adopted.

1. *Resolved*, That this meeting highly approve the efforts which many friends of the Sabbath are now making, to save that sacred day from continued profanation; and that, at the present time, it is the duty of all to let their testimony be heard, and their influence be felt, in favor of that divine institution.

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POETRY.

For the Christian Secretary.

TO MY MOTHER.

Mother! it is that Eden twili^{ht} hour,
When memory dwells on absent friends—
When fancy's magic hand with plastic power,
To life a sweet enchantment lends ;—
An hour when most we love to be alone,
And muse on what once gave delight,—
On hopes defer'd and bliss too quickly flown,
And joys that cheered earth's pathway bright.

An hour when every chord is tensely strung
To holiest thought within the breast,—
When youth'spellid dreams are 'round us flung
Like spirit visions of the blest ;—
An hour when most we think of Being's span—
The grave its dark impervious gloom—
The ill that cross this pilgrimage of man—
Of Heaven and rest beyond the tomb.

And long, dear mother, I have sat, mine eye
Hath wander'd back to childhood's spring,—
And I have revel'd 'neath its smiling sky,
And been a child in every thing ;—
The sunny slope, the sweetly bubbling stream,
That chased my infant cares away,—
Each have been mirrored o'er as in a dream,
But yet bright days, oh, where are they ?

And where are they who shared my sweet pastime,
And play'd upon the velvet mead,—
The merry lads that plucked the bloomed thyme—
And bounded forth with lightsome tread ?

And they who sat around the same glad hearth,
And felt each other's joys and woes ?

Oh, not beneath the roof that gave them birth,
Will ere that band again repose.
And where, but oh ! why starts the upreaving sigh,
Is all that village school-boy train ?
Alas, the grave sends forth its own reply—
While some are sunder'd o'er the main ;—
And thus it is with life to its decline,
Each moment brings a diff'rent scene,—
For all its feverish tinsel now we find,
And now we mourn at what has been.

My Mother—and doth thought now wander here ?
Doth mem'ry's eye now dwell on me ?
Say, on those taintly cheeks doth course the tear,
For him who wanders far from thee ?
And dost thou miss me when at eventide,
A reverend father bows in prayer ?

And doth the seat that's vacant by thy side,
Remind thee I'm no longer there ?

Dear mother, many a toilsome year has past,
Since flowed at first our parting tears,
YOUTH's spring-tide joys from me have faded fast,
I'm grey in heart though not in years ;
But yet one sacred thought remains to bless,
And gild this lowly lot of mine,
I've proved a mother's love, her glad caress,
And still I taste those joys divine.

ZELOTES.

Hartford, Conn.

IVAN THE TERRIBLE,
EMPEROR OF RUSSIA.

To support the system of profligate expenditure to which the whole life of this extraordinary man inevitably led, he levied upon his subjects the most exorbitant taxes, and lent himself to the most unjust monopolies. Nor was he satisfied with exceeding in this way the most arbitrary examples that had preceded him; but with a recklessness of human life, and a disregard of the common decencies and obligations of the worst condition of society, he proceeded to rifle his subjects of their private means, sometimes upon slight pretences, but often without any pretence whatever. It would almost appear that his appetite for sights of destruction had palled with ordinary gratification; and that he had jaded his invention to discover new modes of cruelty. Having exhausted in all its varieties the mere art of slaughter, he proceeded to make his subjects violate before his eyes the sacred feelings of nature. He demanded fratricide and parricide at their hands: one man was forced to kill his father, another his brother: eight hundred women were drowned, and bursting into the houses of his victims, he compelled the survivors to point out the places where the remnant of their wealth was concealed. His excesses carried him beyond all law, human and divine. He assumed the place, and usurped the attributes of the Deity, and identified himself to a proverb with the Creator. Not content with indulging his insane passions in the cruelty of an undisciplined mind, he stamped the usages of Russia under foot, and married seven wives—which was held by the tenets of the Greek religion to be a crime of great magnitude.

In the midst of these horrors, Ivan did not fail to pursue both his devotions and his amusements. Assuming the authority of a God, he did not forget the external forms by which divinity is revered, and his palace presented an alternate round of prayers and carousals. His chief pastimes were in keeping with the natural ferocity of his character. Bears were produced from Novgorod for his amusement, and his greatest pleasure was to watch from his windows when a group of citizens were collected in the streets, and let slip two or three of the hungry and irritated animals amongst them. The flight of the terrified Muscovites, and the cries of the victims, excited bursts of loud and long-continued laughter. It is said that he used to send a small piece of gold to those who happened to be injured for life in these perilous freaks, by way, perhaps, of insulting their agonies. Another of his entertainments consisted in the company of jesters, whose especial business it was to divert him, particularly before and after the executions. The jesters, however, frequently suffered dearly for bad jokes. One of the

most distinguished of the Court mimics was the Prince Goosdet. On one occasion Ivan, being disappointed in a joke, poured the boiling contents of a soup-basin over the Prince's head. The unfortunate jester, in the pain of the moment, attempted to retreat from the table, but the tyrant struck him in a vital part with a knife, and he fell senseless to the ground. A physician was immediately sent for. " Preserve my faithful servant," cried the czar, " I have jested a little too hard with him ! " " So hard," replied the physician, " that only God and your Majesty can restore him to life : he breathes no more." Ivan looked contemptuously at the dead body, called the Prince a dog, and returned to his amusements. At another time he was visited by a boyard, who bowed reverentially to the ground, as was customary. " God save thee, my dear Boris," exclaimed the monster, " thou deservest a proof of my favor ;" and he snatched up a knife and cut off one of the boyard's ears. The wretch, without exhibiting the least sign of the agony he endured, thanked the Czar for his gracious favor, and wished him a happy reign. This is an instance in a multitude of his mode of impressing upon the minds of the Russians a sense of his supremacy; he desired them to believe that even blows and injuries at his hand were, like heavenly punishments, to be received with submission and gratitude. Never was the doctrine of passive obedience carried to such an extremity. The Russians described themselves as sheep, who consider it impious to resist when their shepherd gave them up to a butcher. But the measure of his iniquity was not full. Not satisfied with the immolation of thousands, with seven wives, and an attempt to gain the English Elizabeth, whose hand he sought, and in whose dominions, in the terror of his conscience, he begged for an asylum, a still greater guilt remained behind. The young Prince, his eldest and favorite son, who had accompanied him through the worst scenes of his desolating career, presented himself one day before him with a request to be entrusted with the command of a few troops, that he might hasten to the assistance of Pskof, which was then placed in a state of siege by the Poles. Ivan always afraid of embarking in war, imagined that he saw in this proposal the germ of an insurrection against the government. " Relie, " said he, " you are leagued with the boyards in a conspiracy to dethrone me." As he spoke he raised his arm, and smote his son with an iron rod. He inflicted several deep wounds upon him, and, at last, by a violent blow on his head, he stretched the unfortunate prince, weltering in his blood, on the ground. Instant contrition, however, seems to have seized upon him. The enormity of his crime was visible in a moment, and passion gave way to horror and despair—Pale and trembling, he flung himself upon the body of the murdered youth, and with inarticulate appeals to Heaven and the slain, endeavored to recall the life that he had extinguished. But the divine justice was complete. The dying Czarovich clasped the hand of his father, and in tears of tenderness and pity, besought him to be patient. " I die, " he cried, " an obedient son and faithful subject." In four days afterwards he expired in the gloomy retirement of Alexandrovsky. This event—so horrible and retributory—seemed at last to reach the heart of the tyrant. It struck him down in the full tide of his atrocities. The wretch who had committed so many blasphemies against the moral justice of God, was now a terrible example of the power of conscience. He abandoned himself to the visions of a disturbed imagination. He often rose at midnight, filled the air with his cries, and only gave way again to repose when nature was exhausted. So fearful was his alarm, that he resolved to fly from Moscow and bury himself in a monastery; but his subjects, fascinated by the very cruelties that appalled them, unanimously treated him not to desert them.

The close of his life, however, was now near at hand. In 1580 he perceptibly declined, and in March he was seized with a dangerous illness—Some astrologers predicted his approaching end, but the threat to roast them alive stilled the superstitious prophecy. By a strange and unaccountable perversity of nature, the profligate tyrant, who had enacted such tragedies during his own reign, appeared on his death bed to make some atonement in his regulations for the future government of the empire. He appointed experienced counselors to watch the majority of his son Feodor, ordered the liberation of all persons who were not charged with criminal offences, and recommended a reduction of the enormous taxes with which he had oppressed his subjects. But this was merely a gleam of the expiring pangs of conscience; his original character only slept for an interval. He insisted during his illness on being carried to the chamber that contained his treasures, that he might gloat upon the sight of his acquisitions. It is related of him, that upon this occasion he expatiated learnedly to an English gentleman, who accompanied him, upon the various characteristics of diamonds and precious stones, pointing out the marks by which they might be distinguished, and their relative value estimated. But even this instance of the clinging vices of his disposition, was not the worst—Two days before his death, his daughter-in-law entered his chamber to attend his bed-side, but she was obliged to fly from the monster: her honor was not safe, although the libertine was expiring. History—whose province it is to penetrate truth in its worst shapes—is compelled to veil an act so impious and revolting. His strength now hourly declined. In the delirium of his fever his senses became bewildered. He constantly called aloud on his murdered son, with whom he sometimes appeared to converse in accents of tenderness. On the 17th of the month he appeared to be revived by a warm bath. On the following day, which, according to the prediction, was to be his last, he ordered the astrologers to be put to death, but they replied—" Wait, the day is not yet over." A

second bath was prepared, and he remained in it for three hours. He then went to bed and slept. Shortly, however, he arose, and desired one of his attendants to get the chess board: but while he sat upon the bed, in the attitude of arranging the pieces, a sudden pang seized him, and he fell backward, and in that position expired.

Thus died the most extraordinary monarch that the world has ever seen—a man who combined in his spirit more of the attributes of the infernal nature than of humanity, and whose atrocities exceed the most extravagant actions of the most cruel tyrants in ancient or modern times.—*Cabinet Cyclopedias*.

THE LIBERTINE.

Who is he among the mighty of evil doers, by whom the laws of God and man are set at naught—the peace of society held in continual jeopardy ? It is that man,—if man he may be called—who can purpose in his heart the seduction and ultimate ruin of an unsuspecting, innocent, virtuous female ; who sits down, and calmly matures the hellish plan ; goes to her dwelling ; ingratiate himself into her favor, and the favor of her friends ; secures her attachment ; winds around his heart her warmest affections ; and, finally, with all that is sacred and valuable to her in life, obtains the promise of her hand in marriage. And then, for certain reasons, persuades her to leave her father's house for a ride, or some other object ; but instead of returning at the appointed hour, hastens with his victim to that city which is favored with a receptacle for the 'necessary evil ;' and there though unknown to her, takes lodgings in a house of ill fame ; and, with repeated promises that the next day shall be the day of marriage, disarms her in resistance, and accomplishes his hellish purpose. The morning comes, and to her astonishment, she finds herself in a house filled with harlots. With eyes streaming anguish, and a voice stilled with grief, she throws herself at his feet, and begs him to take her from that dreadful place, and fulfil his promise. The demon appears. With the victim of his fiendish wiles at his feet, almost lifeless ; far from home, in the midst of strangers, never again to enter the abode of her waiting parents—never again to mingle in the society of brothers, and sisters, and friends, the sure prey of violence, and cruel sports—of disease, of wretchedness, and of death in every horrid form, he leaves her forever ; and again mingles in the company of his bloody companions, boasting that he has added another to the long catalogue of innocent females, whom he has sacrificed upon the altar of adultery. But the tale of woes stops not here. Go to that family where the fearful breach has been made. Listen to the heart rending lamentations of the bereaved parent. " O, my daughter ! would that these eyes had seen the grave close upon your lovely form ! But they can behold your face no more ! With sorrow our gray hairs must go down to the grave."

Count the tears flowing from a large circle of brothers and sisters, whose hopes concerning their lamented one have been blotted out by the hand of the seducer. See the finger of scorn every where pointing in upon this ill-fated family. Or we might place before you the worse than orphan babe, if it has survived the last hours of its distracted mother, without parents, without friends, or home ; clasped in the cold arms of the world, destined to be the sport of conflicting waves, upon the sea of poverty and disgrace, till it reach that point where it is able to stand upon its own feet ; still compelled to face the finger of scorn, and wade through embarrassments, troubles, and heart-rending difficulties, in which none but those who weather the storm can sympathize.

This is the story that is told by thousands in our country every year.

This is the man whom the friend of humanity, the patriot, the friend of God—Heaven itself, would select from among deceivers—from among highway robbers, abandoned drunkards—the mighty host of peace disiriting, man-destroying, heaven-daring rebels, as a curse to society. Society did we say ? He deserves not a place in the universe of intelligence—True, he steals not our property, he does not plunge the dagger in our bosom ; he does not fasten our sisters upon the funeral pile, nor lay them prostrate before the crushing wheels of Juggernaut ; but he steals what can never be restored ; he opens a wound that must forever bleed. He goes into the circle of domestic peace, into our Sabbath schools, into the very sanctuaries of the most high, and lays his polluting hand upon our sisters, just ripening for usefulness to the world, and happiness to our aged parents ; and binds them in chains more galling than that which hangs on the neck of the slave. But he rests not satisfied with the destruction of the body ; he strikes at the soul, and plunges it down to the dark abyss below.

Romish Policy at Jerusalem.—The Rev. Mr. Whiting, under date of Dec. 15, 1835, relates an incident in his journal, characteristic of the church of Rome. Mr. Whiting had collected a school of girls, at Jerusalem, composed almost entirely of the children of the Mohammedans.—After the school had been in operation for some time, several of the girls absented themselves from it. They were sent for, and asked why they left the school. They said their parents would not allow them to come. On being questioned further, they said that the friars of the Latin Convent had alarmed their parents by telling them "that that American woman, the teacher, was not a good woman, and they had better beware of committing their children to her care ; that she was not a Greek, nor a Roman Catholic, nor an Armenian, nor a Jewess, nor a Moslem, nor any thing else ; and that moreover her design was evil ; that she intended by and by to steal the most promising of the girls to send them away to her own country, or else to sell them to the pasha."

The ecclesiastics of these nominal churches had also busied themselves in opposing the circulation of the books and publications which the

missionaries were laboring to diffuse. But what is remarkable, in the midst of this opposition, the oppressed people were resorting to Mr. Whiting, requesting to join " his denomination "—to become Protestants. They were weary of the exactions and tyranny of their ignorant priests. Mr. W. declined receiving them on the ground of a mere profession of this kind. As they were very ignorant of the spiritual nature of true religion, he improved such occasions in explaining to them the gospel.—*Sou. Rel. Telegraph.*

EFFECT OF CHRISTIANITY ON TRADE.

When missionaries were first sent to savage nations, we know there were some merchants who expected injury to their business. They said the missionaries would spoil the trade. Others thought the effect would be good ; and partly from this consideration, and partly from a philanthropic regard for the interests of the ignorant, gave the missionaries ready accommodation in their ships, and in some instances without compensation. The following extract from a report of the missionaries at the Sandwich Islands, upon the effect of Christianity on commerce there, does something to show which of the two opinions was correct :

" It is very noticeable that where life and property were so perfectly insecure before the introduction of Christianity, cases of theft, robbery, murder and infanticide, once so common, are now very rare. The rights and well-being of the common people are far more respected by the rulers, than formerly. A better code of written laws for the security of rights, than has before been published or enforced, has the last year been sanctioned by the king. The existence of written laws, the prompt attention of magistrates to crimes, and the introduction of a jury of the people in important trials, is evidence of a desirable advance in the administration of justice. Two years and six months after the establishment of the mission, the chief magistrate of the nation, in a fit of jealousy in respect to one of his five wives, ordered a favorite petty chieftain in his family to be slain, and there was no arm in the nation that could shield him from the despotic and murderous blow. He was beheaded in the night, with a common axe, while asleep. Others of the same rank expected a similar stroke to fall as reasonably on themselves.

" The first ship that ever entered the harbor of Honolulu was perfidiously seized by the ruling chief, after he had been assisted in a battle with his rival by the captain. Some days after this successful battle, captain Brown was killed and his vessel taken, but was afterward recovered by the crew. Lieut. Hergest of the Dedalus, and his astronomer, as they landed on the north-western shores of Oahu, were instantly massacred by the natives. When a British officer demanded the murderers, the chief who was employed to search for them took up two men who had no concern with that affair, and brought them forward to be shot, and assisted in their execution, as he now confesses with grief. When the Royal George was wrecked here, since the establishment of this Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes ; all of which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by firmness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company :—

David F. Robinson, Philip Ripley,
Thomas C. Perkins, Ebenezer Flower,
Hezekiah King, Alexander H. Pomroy,
Wm. W. Ellsworth, William Kellogg,
Austin Dunham, James M. Bince,
Nathan Morgan, Edmund G. Howe,
Henry Hudson, Thomas Belknap,
Julius Cardin, Haynes Lord,
C. H. Northam, Hartford, Conn.

DAVID F. ROBINSON, President.
THOMAS C. PERKINS, Secy.

2000 YARDS heavy Brown Sheetings and Shirtings ; 200 yards Bleached do. do. Batting, black and white Wadding, and Wicking. —ALS—
An extensive assortment of DRY GOODS, containing almost every article usually found in a Dry Goods store,—the goods will be sold as low as at any other store.

The subscriber feels grateful for the rapidly increasing trade which he has the privilege of experiencing from the enterprising population of this flourishing city town, and vicinity.

N. B. New Goods received almost every week.

AUGUST 26. A. RON CLAPP. 3w.

DOMESTIC GOODS.

JUST RECEIVED,

IVAN THE TERRIBLE.

Having been duly organized, are we ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes ; all of which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by firmness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The Directors of the Company are :—

Thomas K. Brace, Philip Ripley,
Henry L. Ellsworth, Ebenezer Flower,
Thomas Belden, Alexander H. Pomroy,
Samuel Tudor, William Kellogg,
Henry Kilbourn, James M. Bince,
Griffith Stedman, Elisha Peck,
Joseph Morgan, Daniel Burgess,
Elisia Dodd, Ward Woodbridge,
Jesse Savage, Joseph Church.

THOMAS K. BRACE, President.

JAMES M. GOODWIN, Secretary.

Etna Insurance Company.

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of TREAT'S Exchange Coffee House, State Street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are :—

Thomas K. Brace, Joseph Pratt,
Henry L. Ellsworth, George Boa h,
Thomas Belden, Stephen Spencer,
Samuel Tudor, James Thomas,
Henry Kilbourn, Elisha Peck,
Griffith Stedman, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisia Dodd, Joseph Church.

JESSE SAVAGE, THOMAS K. BRACE, President.

JAMES M. GOODWIN, Secretary.

At a Court of Probate held at Southington within and for the District of Southington, on the 15th day of September, A. D. 1836.

Present, TIMOTHY JONES, Esquire, Judge.

UPON the petition of Ezra Norton, of Bristol, in the county of Hartford, shewing to this court that he is Guardian of Charlotte E. Norton, of Southington, in said district, minor. That said minor is the owner of real estate situated in said Southington, viz : one piece of land containing sev'n & a half acres ; one piece of land containing fifty nine acres, with a small house standing thereon ; n^o piece of land containing five acres and three rods ; also half of a barn valued at about fifteen hundred dollars ; that it will be for the interest of said minor that said land should be disposed of and the avails thereof placed at interest on good security as required by law or vested in other real estate, praying for liberty to sell said estate, for the purpose aforesaid, a per cent per annum. It is ordered by this court that said petition be continued to the 15th day of November next, at 1 o'clock P. M. then to be heard before the probate office in said district, and that public notice thereof be given by advertising a copy of this order in a newspaper published in Hartford, in the county of Hartford, three weeks successively, at least six weeks before the hearing of said petition. Certified from record.

TIMOTHY JONES, Judge.

WICKETT'S new system of WRITING and BOOKS.

Keeler's combined, by which the pupil is gradually led step by step, from making of letters, to keeping a complete set of books of account.

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